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Guide to a

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THE ETHICS OF REVERENCE FOR LIFE[1]

The will to live is manifest in all beings. Ordinarily we are not conscious of it. In moments of danger to existence, however, it takes full possession of the individual and spurs him to extraordinary feats for escape. In a very subtle fashion our will to live regulates our relations with other human beings. It is in this sphere that it has formulated rules of conduct which are generally called ethics. Ethics comes into existence when one thinks to a logical conclusion the ever present factor in man of the will to live.

Science describes the forms of life. It is unable to tell us what life is. With regard to the secret of life, both scientist and non-scientist stand upon equal footing. The difference between the two is only relative, and either one may become superior to the other. The unlearned man who, in view of the grandeur of a blossoming tree, is moved by the secret of this manifest will to live knows something much greater than the learned man who confines himself to the study of the physico-chemical processes and is left untouched by Nature's display of the will to live. The scientist generally rests on his experiments and shuns all teleological concepts, thus depriving himself of the fundamental synoptic aspects of life.

All true cognizing becomes finally a doing, or an experience within, which dif-

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1. This article is based on Culture and Ethics by Dr. Albert Schweitzer.

fers vastly from a mere experiment with outward things. Experience philosophically interpreted never fails to instil a certain reverence for life. However, I am not the only being in the world. My will to live must realize that the will to live manifests also in other human beings, in animals, and in plants. The will to live is a primary factor of consciousness in man. "I think, therefore I am" is not the starting point of a philosophy of life. "I am life that wants to live in the midst of life that also wants to live" is the real philosophical major premise. It is only on the mystical oneness of all life that philosophy can build up a complete organic system of knowledge.

The will to live knows, first, the longing for continuity of life; second, the exaltation of life called pleasure; and third, the abjections of life called pain. Good is, therefore, what protects and furthers life; evil is what destroys or hinders it. In reality, what even ordinary ethics considers good is the maintenance and furtherance of life; contrariwise, what it considers evil is the material and spiritual destruction and hindrance of human life, or the neglect to bring it to ultimate perfection.

The will to live as a starting point of a philosophy of life enlarges the ordinary ethical concepts both intensively and extensively. From the new viewpoint man is only then truly ethical if he obeys the inner impulse to assist all life wherever assistance is possible,

and to refrain from damaging all life if circumstances should lead him to that point. The truly ethical man does not ask: Does this or that life deserve assistance? or, is it conscious of itself? Life as such is holy to the man filled with the ethics of reverence for life. Wantonly he tears no leaf from a tree, plucks no flower, and crushes no insect. He prefers to sit in a closed room when artificial light through apertures could attract the moth and singe its wings. He sacrifices his comfort to the preservation of life. After a rain he moves the rainworm from the street into the grass where it is protected from the rays of the sun. He stretches forth a helping hand at the pool in which an insect is about to find its watery grave. He is not swayed from his convictions when others consider him sentimental on account of his Samaritan kindness. It is the fate of all truth to be an object of ridicule before its final acceptance.

Ethics is more than mere compassion. The state of compassionateness expresses only participation in the sufferings of another. Ethics comprises the co-experience of all conditions and aspirations of another life, including pleasure, longings, and yearnings for perfection. Ethics is also more than love, though love is more than compassion by its participation in the pleasures as well as in the pains of another. Ethics includes all that compassion and love express combinedly, and in addition to it, enthusiasm to action.

The ethics of reverence for life is not perturbed by the devastations of life through natural forces. In Nature the will to live is but volitient; it is not cognitive as it is in man. The blindly volitient forces destroy each other. By dint of his cognitive faculty, knowing man has higher duties than Nature. In animals the will to live means the preservation of the life of the species. The instances when one species preserves the life of another species are rare. But occasionally the female of one species will take over the nurturing of the orphaned young of another. In man, however, the will to live has the urge to become universal, to become one with every other will to live. And when it happens that two wills to live become one, the finite being experiences unity with the infinite in which all life is one. Bliss that the world otherwise can not give lies in the reverence for life.

The yearnings and aspirations of religiosity arise from reverence for life. I feel my will to live as something that experiences itself. If I attribute to this self-experience values as a norm of future conduct, I solve the secret of spiritual self-assertion. Undreamed-of freedom from the misfortunes of life are then in store for me. In moments when ordinarily I would feel crushed, I live in the inexpressible bliss of being free from the world. Therewith I experience a rarification of my philosophy of life. Only he who in thoughtful devotion to the will to live experiences inner free-

dom from outer events is capable of devoting himself more and more to the life of others.

By virtue of reverence for my existence I put myself under the compulsion of truthfulness to myself. This attitude in turn leads to ethical acts. Why do I forgive another? If I did it from compassion, my act would not yet be ethical. Compassion can still be coupled with humiliation for the other. In truthfulness to myself, however, I must forgive unconditionally. I, too, have been unloving, hateful, slanderous, and proud toward others. Hence I am compelled to forgive lovelessness, hatred, slander, and pride toward me without reservation. And I must do it inconspicuously. This is the ethics that flows from reverence for life. The inner struggle with, and the truthfulness to, ourselves are the power by which we draw others into the sphere of higher ethics. Pure power makes no noise; true ethics begins where words cease.

Ethics is beset by three enemies: thoughtlessness, egotism, and society. We neglect things because we do not think of them. In many respects the inner freedom from the world, the fidelity to one's self, the being-other than the world, and even the devotion to another life, are a matter of attention to one's conduct. And we are inattentive because we do not yet stand under the inner pressure of an ethical necessity. But once reverence for life warms the heart and fills the mind, thoughtlessness in ethical matters will be overcome.

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More difficult is the battle with egotism. Here exists a conflict between the devotion to other life and the preservation of one's own. Here the will to live experiences a division to which all of us are subject. In a thousand ways my existence is in conflict with the existence of other life. When I walk on the paths of the forest my step brings accidental destruction to many little creatures. By purposeful destruction I also have to protect my own existence from rats, insects, and bacteria that endanger me. Man, to gain nourishment, must take the life of plants and animals. Even our so-called success flows from what others have to forego. How does ethics reconcile this conflict? There is no reconciliation. On the one hand stands necessity, on the other self-sacrifice. Ordinary ethics endeavors a compromise. It tells you how much you have to give to the other life, and how much you can retain. Thus it becomes relative and arbitrary. The ethics of reverence for life knows no such compromise. It does not deviate from its supreme maxim: Good is only the maintenance and furtherance of life; evil is all destruction and hindrance of life, under whatever circumstances it may occur. Recognizing the necessity of self-preservation, however, the new ethics leaves to the individual life the decision of what is absolutely necessary in each case in the way of destruction and damaging of other life. It thus puts upon the discretion of the individual the measure of guilt that is

inseparable from bad acts even when they are done under the stress of necessity.

Wherever I damage life, it must be clear to me whether or not the necessity for such conduct exists. The farmer who has cut the grass and flowers of his meadows for the cattle, should guard himself from wantonly destroying a flower on the roadside. Those who try out operations and medicines on animals in order to benefit humanity can not ease their conscience with a general statement that their work is undertaken for a good purpose. In addition, they must decide in every case whether the necessity actually exists, and, if it does exist, they should take care that the pain they inflict is minimized. Just because the animal, as experimental creature, greatly benefits mankind through its sufferings, there falls upon man the grave responsibility to do as much good as possible to all creatures.

The ethical relations between man and man are more complicated. According to the responsibility that I experience within myself, I must decide which part of my life, my possessions, my right, my good fortune, and my leisure I should devote to others and which part I can retain for myself.

In questions of property, ethics of reverence for life is distinctly individualistic. Individually acquired or inherited property should not be put into the service of society by social compulsion but by the free decision of the individual. Property is a social good of

which the individual is the sovereign administrator.One serves society by conducting a business that affords a livelihood to employees; another gives freely his possessions in aid to others. Between these two extremes each one must find his own place of social usefulness. There is only one requirement: that each one value that which he owns as something with which he can be useful to society. Whether he accomplishes the purpose through the maintenance and increase of his property or in its distribution, means nothing. Goods must reach society in the most manifold manner to fit the great variety of needs. Those who possess the least are generally in the greatest danger of possessing that little egotistically.

Also my right does not entirely belong to me. The ethics of reverence for life does not permit me to enrich myself as the more compotent, with all legal means, at the expense of the less competent. What law and public opinion grant me,the new ethics renders problematical. It admonishes me to think of the other. Out of consideration for the existence of the other, ethics may compel me to do for others what ordinary man would consider imprudent. It is possible that my relinquishment will not help the other. But that does not matter. What the new ethics demands has its meaning even then when it appears imprudent or useless.

No one is privileged to escape the responsibility of devotion to the life around him. The new ethics does not per-

mit the scientist to live exclusively for his science, no matter how useful it may be; or the artist to live alone for his art, though he gives something to many.The busy person is not permitted to think that the fulfillment of his professional or vocational duties is all that is demanded of him. The new ethics requires of all that they give a part of their lives to other human lives apart from specialized endeavor. What each one has to sacrifice is his own individual concern.

Some of us are forced to make decisions that are against personal ethics. When I discharge an incompetent from employment, I am acting in the interest of a cause, the business. My responsibility in this case is said to be impersonal. Society at large recognizes that in such instances feelings are not to be considered. Business is business, one hears as the usual final consideration.Ethics has nothing to do with impersonal affairs. All necessity and purposefulness that does not deal with the maintenance and furtherance of life is non-ethical. Ethics goes only as far as humanity or humaneness reaches. Where ethics ceases , pseudo-ethics begins. But that does not mean that I as the employer or superior am relieved of ethical responsibilities when I discharge an employee. As long as two lives come in contact,even though it be by virtue of an impersonal cause, a personal relation is established and ethics comes into play. The day in which the extent of the new ethics will be

recognized by man will be the most important in the history of mankind.

The impersonal cause is the door that now shuts out humaneness. Unfortunately every employee knows it. Against that door beats the bitterness of those who are employed.The impersonal cause is the blast that fans the fires of class hatred. Humane treatment in cases of so-called impersonal affairs and responsibility would change the world. Spiritual power we possess only if we do not decide coldly according to a stubborn rule that yields not to considerations of humaneness. Too much we act, from the lowest superior in the smallest factory to the political dictator of a mighty nation, as human beings who under certain circumstances can accomplish the feat of not being human but only mechanical executors of impersonal interests. Consequently, people do not trust each other; they have lost faith in human justice. Opportunity-mentalities,cold,impersonal, and unintelligent, in the execution of the smallest interests,commit the greatest inhumanities.

The collapse of culture is the result of abandoning ethics to non-thinking society.The renaissance of culture is only possible when ethics will again become the concern of thinking people, when the individual will assert himself anew as an ethical personality. The new ethics is no longer satisfied with the vulgar principles of utility and opportunity. Right of existence has only that which is in accord with humaneness, the true foundation of all justice.

Attitude of Science

Among the scientists are some whose minds are not open to anything except that which can be weighed and measured. Others take a more tolerant attitude toward phenomena of a nature not material. Since the observation of magic phenomena can not be brought under controlled conditions, some deny the validity of any experiment. This hypothesis of permanent error of observation leaves, of course, the cause of the phenomena untouched. Finally, most scientists feel inclined to stamp as dishonest all observers of occult phenomena who come to conclusions different from their own. We can not go the full length with these skeptics, as much as we know that the greatest part of ordinary occult phenomena are produced by deceivers for the sake of monetary gain. There are yet a few of those left who do not practice the magic art for the purpose of enrichment.

Other, more serious minded scientists cling to the physical hypothesis of natural science as an explanation of the magic phenomena. They base their explanations on the theoretical fact that the soul and the brain of man are one. This supposition is in itself a metaphysical hypothesis and proves nothing. Others speak of a parallelism between psychic stirrings and happenings in the brain. Still others let the brain emit

waves like those functioning in telegraphy. If these waves hit a brain that is tuned to the same wave length, an analogous process is released in the brain of the receiver. In this manner they explain telepathy. But they forget that in telegraphy the waves are not sent simultaneously, but one by one, and that at the other end they are also received one by one, while in telepathy the receiving person gets a complete impression of a thought or picture instantaneously as a unit.

To explain clairvoyance some scientists accept rays which emanate from all objects. The brain of the clairvoyant is supposed to be receptive for the various rays of the different objects. This theory fits well enough clairvoyance in the present, or possibly clairvoyance in the past. But to conceive of rays already emanating from objects which are yet to come into existence, is rather absurd. How is the selective affinity of the various rays for the different brain cells to be explained?

Most of us are familiar with the claims of the spiritualists. They explain all occult phenomena as the work of departed human spirits. When a spirit speaks learnedly through an ignorant medium, or gives full details of his own life passed in the flesh, spiritualists take this as a proof of the genuineness of spirit manifestation. This need not be so. That the subconscious personalities

occasionally impersonate spirits, even the spiritualists admit. On the other hand, telepathy and clairvoyance are accepted by the spiritualists as special faculties apart from spirit cooperation. Why then accept the workings of departed spirits at all, if occult phenomena may be explained in a different manner?

Lastly, we come to the hypothesis of entelechy. Entelechy is the actuality that has the power to produce other actualities. One of these actualities it can produce is form. The phenomena of telaesthesia, teleplasy, telekinesis are a realization of thoughts, ideas, aims, which are held with a certain degree of concentration either subconsciously or consciously. If we accept that the force which builds the human body is capable, in the case of the magically gifted person, of working also beyond its normal sphere, that is, beyond the skin, the phenomena are easily explained. Science feels inclined to accept this greater radius of action of the form-entelechy, though it manifests only in exceptional cases. In teleplasy there would then happen a formative arrangement of the already existing substance in a manner analogous to the building up of the human body. In the ferromagnetic phenomena it would manifest magnetic energy, and in telaesthesia it would become the seat of the faculty of feeling. In the interpenetration of substances, the forces of entelechy would interfere in an unknown

manner with the structure of the molecules or the atoms. About the details of the happenings, about the structure of that which entelechy emanates in each case, nothing can be said.

For telepathy and clairvoyance similar faculties of knowing and acting must exist which lie beyond the normal state. In these cases one speaks of an action-entelechy.

In addition to these explanations we must also accept that there exists a universal basis of all physical life and that this basis is of the same structure as the soul of man. We must accept a universal spirit, out of which the individual spirit rises into spatial existence. Emerson called it the oversoul; others call it the overconsciousness. This oversoul must have the attribute of omniscience in the sense that everything humanity has ever experienced lives in the oversoul as a memory. Like the astronomer, by dint of his knowledge, can predict the future movements of the stars, so possesses the oversoul a knowledge of future events by virtue of an all-embracing knowledge of all causal factors in the domain of life. The clairvoyant comes in contact with this oversoul, and by induction learns part of its superknowledge. The hypothesis of an oversoul finds confirmation in other factors. The psychological unity of culture can not be explained through mutual influence; it must have its roots somewhere in the depths of our soul.

The Importance of Occultism

Occult phenomena form a part of life. If science can not explain them, it can not deny them. Science can but be benefited by an honest study of the night side of nature. Natural science has already called attention to a relation between instinct and clairvoyance. And it is possible that the problem of instinct will sooner find a solution from this aspect than from the views of Darwinism. In the application of the Darwinian theory of adaptation to the struggle for existence and of the intensity of acquired qualities, one meets early with great difficulties. Can the theory of heredity explain why, for instance, the male pupa of the stag beetle builds its encasement large enough to leave room for the mandibles to appear later, while the female pupa does not take this trouble, considering that both come from the same parents? Do the female pupae perhaps know that they do not need the extra space? Another deep problem is put, as soon as once the interpenetration of substance has been confirmed. Then we would have to change our views of matter and of its structure.

The history of culture will have to change some views about superstitions. In the light of occult phenomena many historical events and personalities will have to be judged differently. In how

many cases may a magic phenomenon have been the basis for a mythology: How entirely different shall we now consider the miracle of healing, driving out of demons. Even our concept of God may undergo a change.

Each individual entelechy, each personal consciousness may be supposed to be based upon an overconsciousness that carries everything which is individual. We do not know whether this overconsciousness is the last, or whether it is limited to our culture, or whether it grew together with other cultures out of a universal human spirit, which again grows together with all the group souls of all living things out of a last reservoir. Be that as it may, it is a fact that between the flash of a genius and the inspiration of the psychic there is complete analogy; neither the former nor the latter has to be a saint. However, in both genius and psychic the contact with the primal spirit is ordinarily limited to single inspirations. The mystic, on the other hand, becomes completely one with the primal source which he calls God. That may be considered only a difference in degree, and not of kind. And if we call the primal spirit or intelligence that carries us directly or indirectly, God, then we are, in the language of Master Eckehardt, a spark of the Great Fire.

(End of the series)

PANSOPHY
By Recnartus
(Continued)

The promoters and helpers of the hermetic union, with few exceptions, have nothing to do with the sidereal worlds, the astral and devachan planes of our world. They come directly from the archetypal world of ideas, in which nothing can take place except it be in harmony with the universal divine wisdom and justice. Chained through matter to an individual body, the psychic life of the helpers is open and subject to the sidereal influences. But each brother seeks to reduce these influences to a minimum, in order to have freedom for the fulfillment of the mission he has been given. Each soul of a brother that descends from the sublime regions of light for the purpose of working with the eternal divine laws and to serve the inner spiritual advancement of the whole of humanity is a savior, like Buddha, and Christ. Nevertheless, there is error in venerating the outer personality and not the indwelling spirit. The person and picture cult did not have its origin with the divine spirit. There is only one master of all masters, one lord of all lords--God; all others are serving intelligences, beings, or brothers.

Leaders and teachers of humanity many have professed to be. A great number of them have already been unmasked. They stood selfishly on a high pedestal, uncalled by the spirit of God. They pretended to serve humanity with cunningly

selected, crafty philosophies, and theories with which they could make happy only the naive, the ignorant, the fanatics of occultism, the parrots, and the babblers. These mentioned circles found it extremely necessary to promulgate constitutions, to organize,and to spread themselves palpably with programs, by-laws, paragraphs, degrees,titles,and diplomas, because the one who has insight sees clearly the sham, the self-deception of the leaders, as masters of the order, directors of lodges, and business speculators. On the other hand,the helpers of the hermetic union announce their teachings and mysteries without exception to all who show inclination to hear them,without any thought of compensation. Everything is free and open to all, just as the sun illuminates and warms everything, provided one does not remain in the shade.

The inner wisdom school has equipped its messengers with excellent spiritual powers, and has gifted them with great knowledge,in order to penetrate into the four centers of the universe, and from there to heal and help in the material life. In the physical world the foundation of nature is matter from which all bodies are made.The center of the astral world is the organic form which shapes everything. The center of the mental world is the mind, and the center of the divine world God Himself. From this knowledge of the four centers the true means are gained to bring to highest

perfection the physical, moral and rational nature in man. Thereby the truly human happiness is achieved. Not one exoteric school can pride itself on possessing teachings that remove and heal all evil from the physical, moral,or rational nature; that is, from the physical nature: poverty, sickness, pain, and suffering; from the moral nature: passions, crime, vices; from the rational nature: prejudices,errors,and delusions. Only in the inner spiritual school of the hermetic brothers can be found the true treasures of wisdom. This school of the wise possesses the means to throw the warm rays of golden freedom upon all human souls enmeshed in ignoranceand passions. Consequently, the helpers of the pansophic union have as first and supreme aim:the mystery of regeneration.

The great mystery of the regeneration of humanity consists precisely in this, that the gates be opened, the crust and shells removed, in order to liberate the divine spirit in man;to leave and to destroy the old man, Adam, and to form and unfold the new man, Christ.To reach this great wisdom,the pupils had to lay aside the total pseudo-knowledge, and arts, in order that they could practice,free from every discord,the all-embracing,all-penetrating, all-knowing, all-illuminating, universal study. The pure ray of divinity has its all-powerful development only in the inexpressible universal love, the complete manifestation of which is the harmonious union of God with humanity by

means of man's redeemed nature. In the lower realms its highest aspect reveals itself as the all-embracing human brotherhood.

Always at the right time, the messengers of the cosmic brotherhood are at the right place, helping to carry out the master plan, in limitless compassion. At the right time and place, namely, when and where a nation or greater parts of humanity go through a lower point in the spirally ascending evolutionary course, that is, when and where, spiritual inability, destitution, rapid decadence of culture, or negative, deteriorating and immoral, unspiritual aspects coincide with ignorance, arrogance, oppression, and tyranny, or boundless egotism and greed. Consequently, when and where the masses are seriously endangered in their natural, inner growth, and in the harmonious development of the promised divine powers, in pure beauty, wisdom, and strength. From another viewpoint, however, the key to an entire change, to a spiritual, new world revolution, to a new, better, and happier time, lies not so much in the bearers of these sublime ideas, and in their work, as it lies above everything else in all human souls directly, depending on whether they are actually willing, or sufficiently prepared by fate, to receive in the correct manner the high spiritual values. Oh, that all men without exception would seek, with persistence and patience, the great,

sublime treasures of the hermetic, pansophic brotherhood; that they would long after the mysteries of the holy, divine science, and meet the helpers of the brotherhood of light with a kind understanding, instead of, as heretofore, with oblivion, scorn, vilification, persecution, torture, ban, and pyre!

A holy, divine science, wisdom, and brotherhood have been confirmed by all investigators who penetrated deeper into the ancient cultures of humanity. This gupta vidya, gnosis, or mystery teaching existed at all times, even under the conditions of barbarism. Though civilizations successively change like the waves in the ocean, never does the whole of humanity fall back into savage conditions. That can not be. Always but parts of humanity are enmeshed, while on the other side blossoming and advancing cultures carry the rest of mankind upwards in strides. The ten thousand years palaeontology has retrieved for human knowledge with great positive results, prove nothing with respect to the millions of years during which man, fully self-conscious, has been able to shape his own affairs. During these immense spans of time, wherein everything changed, only the universal spiritual laws of the truly inner divine life remained the same. Therefore, the path and the aim today, like in times out of memory, are free and open to the seeker, provided he submit to the mentioned laws.

Yet, there is one point wherein the great archaic brotherhood has provided for a steady change in the memory of the profane world, and that point concerns the name under which it is known at the various epochs to mankind at large. Its exoteric name the brotherhood has continuously changed, primarily to protect the inner kernel against outer prevailing conditions. It is well known that certain powers seek out the abode and the centers of the brotherhood. These powers lie in wait with hatred and fury. Most of the pupils of the latter days have succumbed to this threatening danger. Let it be said, however, that the great universal hermetic brotherhood has never made known to the average human being its true name, nor will it do so in the future. The true esoteric name is one of the great secrets reserved for the adepts initiated into the highest degrees. Consequently, all the names we herein give to the great archaic brotherhood are false ones. They mark, nevertheless, inner epochs during which the brotherhood was known to the world under any of its various assumed names.

The more the material conditions enslaved a seeking humanity, the more precautions had to be taken to clothe the esoteric sciences in deeply concealed allegories in such a manner that they could be easily detected by all called pupils but remained a mystery to the ignorant, the fool, and the hypocrite.

(To be continued)

Alexis Carrel: Man, the Unknown.
(Harper and Brothers, New York and London, 1935.)

No book that ever came to our hands was as illuminating and directive as Dr. Carrel's creation. Man, the Unknown deals with the need of a better knowledge of man. It reviews the existent science of body and mind, contains fascinating chapters on inward time and adaptive functions, and establishes the fact that every individual is different from the other. Dr. Carrel finds that modern man is degenerating and points the way for the remaking of mankind.

For still more fundamental reasons the publication is welcomed at this turn of events. While it proves, on the one hand, that a scientifically critical attitude toward the phenomena of life is indispensable, it emphasizes, on the other hand, that specialized knowledge, unless fused into a large synthetic whole, is of dangerous value. In the case of man, the synthetic whole of knowledge comprises not only that knowledge which schools and universities dispense, but also moral, religious, occult, and mystic knowledge. The latter, too, are indisputable phenomena of life and are worthy of being integrated into the present scientific knowledge. Dr. Carrel, eminent scientist as he is, has the courage to hurl at the specializing scientific world the denunciation that as long as it ignores some primary factors of observation, it lacks the truth that springs from the synthesis of all-embracing phenomena.

Dr. Carrel is not only all-inclusive in the range of phenomena to be studied; he also applies the same principle to the use of the faculties of the scientific observer. Creative imagination and intuition are to the author faculties whose exercise is necessary for the successful unfolding of truth. He even commandeers teleology into his scientific service. If it is understood that in the scientific world imagination is equivalent to illusion, intuition to fanciful fabrication, and that teleology is emphatically disavowed, one can easily conceive the rancour his challenge arouses among the solitary group of scientific workers. But the author is not perturbed; he stands on solid ground. His scientific achievements brought him the Nobel prize in 1912 for his success in suturing blood vessels and the transplanting of organs, and in 1931 the Nordhoff-Jung Cancer prize. Besides these accomplishments he has found time to investigate the results of many other branches of science that deal with man, and to fuse his knowledge into a synthetic whole in a crucible of faculties, rare and great.

Man, the Unknown is an extraordinary treatise that will retain for centuries to come its intrinsic value of deep insight, power of abstraction, and bold forwardness. It is a lasting directive to constructive thinking so much needed to find the way through the wilderness of scientific concepts. It possesses the courage of moral convictions and of living the truth. The author is a true scientist.

The world needs many more Carrels!

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